A short Catechisme,

wherein are briefely layd downe the fundamentall *Principles of Christian* RELIGION.

Needfull to be knowne of all such as come to the Lords Table.

Whereunto are added sundry Prayers.

The sixth Edition, corrected and *inlarged by* WILLIAM GOUGE.

Heb. 5. 12. When for the time ye ought to be teachers, yee haue need againe that one teach you which be the first Principles of the Oracles of God.

LONDON,
Printed by IOHN BEALE, and are to be sold by *Samuell Ward* at the Starre vnder St Peters Church in Cornhill, 1631.

BIBLIOTHECA BODLEIANA

To the Christian Reader.

I Am not ignorant that throw the good gift of the Grace of God giuen to many faithfull Ministers before my time, sufficient formes of Catechismes haue beene published: so as there was no need of publishing this little forme which followeth. The Lord knoweth how far it was from my purpose to send it forth to the open view of the world. The occasion of first publishing was this; When I vsed to Catechise the youth of my Parish, the Minister which was assistant vnto me in my place place, copied out from time to time the heads of such points as I propounded to those whom I examined, & at length brought them to this forme. These heads were giuen forth before hand to such as were to answer, that they might know whereabout they should Anno 1610.

be examined. Many other questions were out of them deduced, but these layd downe as the ground-worke of all. By this meanes the PRINTER got a coppy of them, and published them once and againe, before I yeelded to father them. At the third impression, I was moued to review the former formes, and to acknowledge it to be mine; which I doe not in any conceit of adding more then hath beene before set downe in other Catechismes, but rather to testifie mine owne Faith and consent to the doctrine long taught and receiued in this Church. Howsoeuer, I thinke it very requisite that there were one compleate approued Catechisme to be vsed in al Churches, yet I find that in all ages of the church, God hath stirred vp many of his seruants to publish seuerall formes, all agreeing in the substance: and I obserue, among many other, these two good vses to arise from thence: First, That the Doctrine of the Gospell is by the mutuall consent of many faithfull Ministers the more confirmed, as

is the Historie of Christ penned by foure severall Witnesses, all agreeing in substance though varying in order, in phrase, and in brevitie, or prolixitie. Secondly, That many more are instructed in the Principles of Religion then otherwise would be: for some desire one mans Booke, that would not another: yea more Bookes are vented, because they come from severall Authors, then would bee, if they came from one. In hope that these briefe rudiments will serve to the profite of some, but to the edification of some, I commend them to the Church of God, and my selfe to the prayers thereof.

WILL. GOUGE.

A Prayer to be vsed before the reading of the holy Scriptures, *or before the learning of* such Principles as are *gathered out of the Scriptures.*

O Father of light, who hast been pleased to vouchsafe vnto vs poore miserable sinners, who by nature sit in darknesse and in the shaddow of death, the light of thy Word to direct vs thorow the darknesse of this world, vnto the light of Glory; we beseech thee for Jesus Christ sake to pardon all our sinnes, and to open the blind eyes of our vnderstanding, that we may rightly conceiue thy Word, and withall to giue vs grace rightly to apply it vnto our own hearts, & to yeeld all holy obedience therunto, that so we may honor thee in this world, and bee honoured of thee in the world to come, through Jesus Christ our Lord and onely Sauiour, Amen.

A

A short Catechisme, wherein are briefly laied downe the fundamentall *Principles of Christian* RELIGION.

Question.

WHat is euery one most bound to know?

Ans. Euerie one is bound to haue knowledge of [a] God, and [b] of himselfe.

Q. Where is this knowledge to be had?

A. [c] In the holy Scriptures, contained in the Old and New Testament.

Q. Who is the Author of those Scriptures?

A. [d] The Holy Spirit of God, who inspired holy men to write them.

Q. VVhat doe they teach concerning God?

A. That

a Ier. 31. 34.
b Iob 42. 5.
c 2 Tim. 3. 15, 16, 17.
d 2 Pet. 1. 21

e Iohn 4.24.
f Exod.3.14.
1 Tim.6.16.
1 Iohn 1.5.
g 1 Cor.8.4.
h Matt.28.19.

A. There be is a e Spirit of f infinite perfection.

Q. How many Gods are there?

A. g Onely one: but distinguished into three Persons, h the Father, the Son, and the Holy Ghost.

Q. How is God further made knowne vnto vs?

i Exod.34.6.
k Psa.19.1.
Rom.1.20.

A. By his i properties, and by his k workes.

Q. What are the properties of God?

A. Be other then the very Essence or Nature of God, but as certaine Attributes applyed to him to distinguish him from all creatures.

Q. What are the kindes of them?

A. Either incommunicable which are so proper to God alone, as in no respect they can be attributed to any creature: or communicable, which in some respects are attributed also to creatures.

Q. Rehearse some of the former kind.

A. 1 Eternity

A. [l]Eternitie without beginning; [m]Infinitenesse, filling all things, [n]presence, knowing all things before hand; [o]Immutabilitie, most subiect to any change; [p]All-sufficiencie in himselfe; [q]Omnipotencie, &c.

[l] Psalm. 90. 2.
[m] Ier. 23. 23, 24.
[n] Is. 41. 22, 23.
[o] Mal. 3. 6.
[p] Gen. 17. 1.
[q] Mark. 10. 27.

Q. Rehearse some of the latter kind.

A. [r]Power, [s]Puritie, [t]Wisedome, [u]Truth, Iustice, [x]Mercy, &c.

[r] Psal. 62. 11.
[s] 1 John 1. 5.
[t] 1 Tim. 1. 17.
[u] Psalm. 31. 5.
[x] Exod. 34. 6, 7.

Q. What difference is there betwixt these latter properties as they are in God, and as they are in the creatures?

A. First, [a]God hath them of and from himselfe: [b]the creature receiueth them from God.

Second, [c]God hath all of them infinitely without measure: [d]the creature hath but a portion.

[a] Rom. 11. 36.
[b] 1 Cor. 4. 7.
[c] Rom. 11. 33.
[d] Rom. 12. 3.

Q. What are the workes of God?

A. His decree, and the execution thereof.

Q. What beleeue you concerning

ning

hing Gods decree in generall?

e Eph. 1. 11. A. e That hee ordaineth all things before all times, according to his will.

Q. What believe you concerning Gods particular decree of men?

f Eph. 1. 4. 2 Thess. 2. 13. g Iude vers. 4. A. f That God from all eternity elected some to bee saued in Christ, and to let others to bee damned for their sinnes.

Q. What is the principall end that God aymed at therein?

h Rom. 9. 22, 23. A. h The Glory of his Iustice and his Mercie.

Q. Wherein consisteth the execution of Gods decree?

i Col. 1. 16. k Dan. 4. 31. Mat. 10. 29. A. i In making, and k gouerning all things.

Q. How did God make all things?

l Psal. 148. 5. m Gen. 1. 2. n Exod. 20. 11. o Gen. 1. 31. A. l By his Word, m of nothing, n in six dayes, o very good.

Q. How doth God gouerne all things?

p Heb. 1. 3. q Rom. 11. 36. A. As by wise prouidence p hee preserueth al, q so he disposeth them to

to his owne glory, and [r] his chil- r Rom.8.28.
drens good.

Q. How may wee come to the knowledge of our selues?

A. By a due consideration of the seuerall estates of man.

Q. Which are they?

A. First, [a] That happy estate wherein man was made. a Eccl.7.31.

Second, [b] That miserable estate whereinto he fell. b Iob.14.1. Rom.7.24.

Third, [c] That renewed estate whereunto by grace he is called. c 1 Pet.1.3.

Fourth, [d] That glorious estate which is in Heauen reserued for him. d Iohn 3.2.

Q. Doe all men passe thorow all these estates?

A. No, not all [e] but [e] onely the Elect: [f] the other as they fell into misery, so in misery they lye for euer. e Rom.11.5. f Rom.2.5.

Q. Wherein did that happynesse consist in which man was first made?

A. In that he was made [g] after Gods Image. g Gen.1.17.

Q. In

Q. In what respect is he said to be made after Gods Image?

A. In that he was indued with perfect [h] knowledge, and with [i] true holinesse and righteousnesse.

[h] Col.3.10.
[i] Eph.4.24.

Q. Have wee any platforme of that holinesse and righteousnesse?

A. Yea, [k] the Law of God consisting of [l] ten severall Commandements.

[k] Ps.19.7. &c.
[l] Exod.34.28.

Q. Which are those ten Commandements?

A. [m] Those which God himselfe uttered on Mount Sinai to the Israelites, and [n] after wrote in two Tables.

[m] Exod.20.1. &c.
[n] Exod.34.1.

Q. Rehearse them?

A. *I Am the Lord thy God: Thou shalt have no other gods before me.*

2 Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heaven above, nor in the earth beneath, nor in the water under the earth: Thou shalt not bow down to them nor worship them, for I the Lord thy God am a jealous God, &c visit

visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, & shew mercy vnto thousands of them that loue me & keepe my Cõmandements.

3. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

4 Remember that thou keepe holy the Sabboth day: 6 daies shalt thou labour & do all that thou hast to do, but the 7 day is the Sabboth of the Lord thy God: in it thou shalt doe no manner of worke, thou nor thy sonne, nor thy daughter, thy man-seruant, thy maid-seruant, thy cattell, nor the stranger that is within thy gates: for in 6 dayes the Lord made heauen and earth, the sea and all that in them is, and rested the 7 day: wherefore the Lord blessed the 7 day & hallowed it.

5 Honour thy father and thy mother that thy daies may be long in the land, which the Lord thy God giueth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adultery.

8. Thou

8. *Thou shalt not stoale.*

9. *Thou shalt not beare false witnesse against thy neighbour.*

10. *Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.*

Q. What duties doth this Law lay downe?

A. [o] All duties whatsoeuer we owe to God or man.

o Mat. 22. 40.

Q. In which Commandements are our duties to God layd down?

A. In the foure first, which were written in one Table.

Q. What is the generall summe of those foure?

A. [p] This, *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy mind.*

p Mat. 22. 37.

Q. What in particular doth the first Commandement require?

A. That we take Iehouah the onely true God for our God, and prefer him before all other things whatsoeuer.

Q. what

Q. What doth the second require?

A. That wee worship this true God aright.

Q. What the third?

A. That in all things wee glorifie the Name of that true God.

Q. Which the fourth?

A. That wee dedicate everie seuenth day to the honour of that true God.

Q. In which Commandements are our duties to man layd downe?

A. In the six last, which were written in the other Table.

Q. What is the generall summe of those six Commandements?

A. This, *Thou shalt loue thy neighbour as thy selfe.* Matth. 22. 39.

Q. How is that Loue manifested?

A. By yeelding a due respect to our neighbours [a] Dignitie, [b] Person, [c] Chastitie, [d] Goods, [e] God name, [a] 5 Commandement. [b] 6. [c] 7. [d] 8. [e] 9.

name, and that with an intire heart towards him.

Q. What then in particular is required in the fift Commandement?

A. Reuerence to all that haue any excellency aboue vs, and Obedience to all that haue authoritie ouer vs.

Q. Are not superiours bound to any dutie towards their inferiours?

A. Yes: The Law that giueth honour to them, requireth that they carie themselues worthy of honour towards their inferiours.

Q. What is required in the sixt Commandement?

A. Mercy.

Q. What in the seuenth?

A. Chastitie,

Q. What in the eighth?

A. Iustice.

Q. What in the ninth?

A. Truth.

Q. What in the tenth?

A. Inward Contentednesse.

Q. Wherein

Q. Wherein differeth the tenth Commandement from the other fiue of the ſecond Table?

A. In that it requireth a pure diſpoſition of the heart to all thoſe things whereof the act in thought, word, and deed is required in the other fiue.

Q. Were theſe Lawes giuen to man in his innocencie?

A. Yea: They were engrauen in his heart. Rom. 2. 15.

Q. Had man then abilitie to keepe them all?

A. Yea: God at firſt gaue man power perfectly to fulfill all. Eccl. 7. 32.

Q. What was the reward of keeping them.

A. Eternall life. Leuit. 18. 5.

Q. Doth man ſtill remaine in this happy eſtate wherein hee was firſt created? Rom. 2. 7.

A. No: Hee is become moſt miſerable. Rom. 7. 24.

Q. How fell man into miſerie?

A. By ſinne Rom. 5. 12.

Q. What is sinne?

1 Iohn 3. 4. A. A breach of Gods Law.

Q. What bee the kindes of sinne?

Q. Originall and Actuall.

Q. What is Originall sinne?

Psalm. 51. 5. Iohn 3. 6. A. That corruption of nature wherein all are conceived and borne.

Q. Against which Commandement is this a breach?

Rom. 7. 14. A. In generall against the whole Law which is Spirituall, and requireth perfect integritie in man: In particular, against the first and last Commendements.

Q. How is the heynousnesse of that Originall corruption discerned?

A. By three things especially, First, [a] It is the seed of all sinne, Second, [b] It defileth the whole man.

[a] Gal. 5. 19. 20. 21. [b] Gen. 6. 5.

[c] Rom. 7. 21. Third, [c] It never ceaseth so long as a man liveth, to provoke him to sinne.

Q. What

Q. What is Actuall sinne?

A. The fruit of Originall sin in euill [e] thoughts, [f] words, and [g] deeds.

[e] Ephes. 2. 3.
[f] Rom. 3. 13.
[g] Gal. 5. 19.

Q. How many wayes is sinne committed?

A. Three wayes.

First, [h] By omitting the good we should doe.

[h] Mat. 25. 42.

Second, [i] By committing the euill we should not doe.

[i] Rom. 1. 13.

Third, [k] By an euill performance of that which is good.

[k] Esa. 66. 3.

Q. What is the punishment due to sinne?

A. [l] The Curse of God: [m] which causeth all miseries in this life, [n] in the end death and [o] eternall torment in Hell.

[l] Deut. 27. 26.
[m] Deut. 28. 16, 17, &c.
[n] Rom. 5. 12.
[o] Matt. 25. 46.

Q. Is any man able to free himselfe out of this misery?

A. No: for [p] by nature we are all dead in sinne: and so no more able to helpe our selues then dead men.

[p] Eph. 2. 1.

Q. Is there no meanes to deliuer vs?

q Iohn 3.16. A. Yes: q God himselfe hath giuen to vs a Sauiour.

Q. Who is that?

r Luke 2.11. A. r Jesus Christ, both God and man.

Q. Was it necessary that our Sauiour should bee both God and man?

s 1 Tim. 2.5. 2 Cor. 5.18. A. Yea: For s he came to make reconciliation betwixt God and man.

Q. Why in particular was it necessarie that hee should bee man?

t Hebr. 2.9. A. First, t That he might suffer: which God could not doe.

u 1 Cor 15.21. Secondly, u That by the same nature which had sinned, satisfaction for sin might be made.

Q. Why in particular was it necessarie that hee should bee God?

x Rom. 1.4. Acts 2.24. A. First, x That hee might bee supported with an infinite power to beare that infinit burthen for sin which was layd on him, as a surety for sinners.

Secondly,

Secondly, [a] That this satisfaction might bee of sufficient value to turne away Gods wrath, & procure his Favour to those for whom hee suffered. [a] Hebr. 9. 12, 13. Acts 20. 28.

Q. What offices did Christ take vpon him to worke out our Salvation?

A. Hee became a [b] Prophet [c] Prince, and [d] Priest. [b] Acts 20. 28. [c] Isa. 9. 6. [d] Hebr. 2. 17.

Q. Why a Prophet?

A. Both [e] outwardly to reveale his Fathers Will, and [f] inwardly to write his Law in our hearts. [e] Iohn 1. 18. [f] Ier. 31. 33.

Q. How doth Christ outwardly reveale his Fathers will?

A. [g] In the dayes of his flesh with his owne mouth hee declared it: and [h] after his ascention, hee gaue Ministers to declare the same. [g] Heb. 1. 2. [h] Eph. 4. 11.

Q. How doth hee inwardly write Gods Law in our hearts?

A. [i] By his Holy Spirit, which worketh in and by the holy Ordinances of God. [i] 2 Cor. 3. 3, 8.

Q. Why is Christ a Prince?

f Eph. 4. 12. and 3. 6. Mat. 23. 37 g Psalm. 2. 9. 1 Cor. 15. 25. A. Both [k] to gather together his Church into one Body, and to protect it from all things hurtfull, and to provide for it all things needfull, [l] and also to destroy all the enemies thereof.

Q. Why a Priest?

Rom. 8. 34. A. Both to make full satisfaction, and also continuall intercession for vs.

Q. What did Christ to make that satisfaction?

Gal. 4. 4. Matt. 3. 15. A. First, He subiected himselfe to that Law whereunto we were bound, and perfectly fulfilled it.

Isa. 53. 5. 10. Secondly, Hee underwent the curse of the Law which we had deserued, and endured it to the full.

Q. How appeareth it that hee became a curse for vs?

Gal. 3. 1, 3. Phil. 2. 8. A. By the kind of death whereunto hee subiected himselfe, the death of the Crosse.

Q. How did hee manifest his victory ouer death?

A. By raysing himselfe the third

day

day out of the grave where he was buried. Rom. 1. 4. Ioh. 2. 19. 21.

Q. Where doth Christ make intercession for vs?

A. In Heauen, whether he ascended, and where he sitteth at the right hand of God the Father Almightie. Heb. 9. 24. Hebr. 14.

Q. In what respect is he said to sit at Gods right hand?

A. In regard of his high aduancement next vnto God, and farre aboue all creatures. Eph. 1. 21.

Q. How are those things which Christ did, and suffered in his own person, made auaileable for vs?

A. By the power and vertue of Faith. Eph. 3. 17. Col. 2. 12.

Q. What is Faith?

A. A belefe of the Gospell, whereby Christ Iesus, and all his benefits offered therein are receiued. Rom. 1. 16. 1 Ioh. 7. 14.

Q. What are the benefites which by faith wee receiue from Christ?

A. A

1 Cor. 3. 22. Iohn 1. 47. A. A right both to the things of this world, & also to the Kingdom of Heauen.

Q. Haue not many vnbeleeuers a right to such goods of this world as they doe possesse?

Titus 1. 15. A. In the courts of men they may haue a sufficient right, but before God they are vsurpers.

Q. How are wee fitted to the Kingdome of Heauen?

1 Cor. 6. 9. 11. A. By the gifts of Iustification and sanctification.

Q. Wherein consisteth our Iustification?

Rom. 4. 6, 7. Rom. 5. 19. A. In the full remission of all our sins, and in the imputation of Christ his righteousnesse vnto vs.

Q. Wherein consisteth our sanctification?

Eph. 4. 23. 24. Col. 1. 9. A. In inlightning our mindes, and in reforming all our other parts

Q. What is the illumination of the mind?

A. A sauing knowledge of the mysteries of godlinesse.

Q. What

Q. What is the reformation of the other parts?

A. Such a change of the heart as causeth a new life: which is commonly called Repentance. Mat. 3. 2. 8. and 12. 33. 35.

Q. VVhence ariseth repentance?

A. From a sence of sin, and sorrow for sinne, and from faith in the pardon of sinne. Acts 2. 37. 2 Cor. 7. 10. Acts 15. 9. Luke 3. 3.

Q. VVhich are the parts of Repentance?

A. First, Mortification, which is a ceasing to sinne. Rom. 6. 6.

Second, Vinification, which is a living in true holinesse and righteousnesse. Rom. 6. 13. Eph. 4. 24.

Q. VVhat meanes hath God sanctified to breed and increase these graces in vs?

A. First, The ministry of his Word. Eph. 1. 13.

Second, The administration of his Sacraments. Acts 2. 38.

Q. How is the ministry of the VVord made profitable?

A. By giving diligent heede thereto

Hebr.2.1. Hebr.4.2. thereto, and by mixing Faith with hearing.

Q. When is faith mixed with hearing?

Eph.1.13. A. When the Word as a truth is beleeued, and withall applied as a truth which concerneth our selues in particular.

Q. What is a Sacrament?

Rom.4.11. A. A diuine ordinance wherein by outward signes and rites, the promises of the Gospell are sealed vp to vs, and our faith and repentance is testified.

Acts 2.38.

Q. Of what vse are outward signes and rights.

A. To helpe our vnderstanding.

Q. How doe they helpe our vnderstanding?

A. By comparing the outward signes with the things signified thereby, and the sacramentall rites with their spirituall mysteries.

Q. Why are Sacraments added to the Word?

A. As

A. As Seales vnto a Couenant to strengthen our Faith the more.

Q. How many Sacraments are there?

A. Two: Baptisme, and the Lords Supper. Mat. 28. 19. Mat. 26. 26. &c.

Q. What is Baptisme?

A. A Sacrament of Regeneration, wherein by the outward washing of the body with water in the Name of the Father, the Sonne, and the holy Ghost, the inward clensing of our soules by the Blood of Christ is represented and sealed vp vnto vs. Tit. 3. 5. Matt. 28. 19. Eph. 5. 26.

Q. Who are to be baptized?

A. They who in charity may be thought to be in the Couenant. Gen. 17. 7. 10

Q. Who are they?

A. Both all that professe themselues to be of the Christian Faith, and also their children. Acts 10. 47. 1 Cor. 7. 14.

Q. What ground haue wee to iudge the children of Christians to be in the Couenant?

A. The

Gen. 17. 7. Acts 2. 39.

A. The extent of Gods promiſe which reacheth euen to them.

Q. How oft may one bee baptized?

Eph: 4. 5. Iohn 13. 10.

A. Onely once: for once onely we are borne againe and engraffed into Chriſt.

Q. What duties doth Baptiſme ſet forth vnto vs?

Rom. 6. 3, 4. Rom. 6. 3. &c.

A. Firſt, A dying to ſinne.

Second, A riſing vp to newneſſe of life.

Q. How long laſteth the force and efficacie of Baptiſme?

A. So long as man liues: for ſo long as Gods Couenant abideth, the ſeale thereof is of force.

Q. What is the Lords Supper?

A. A Sacrament of our ſpirituall nouriſhment, wherein by receiuing of bread and wine according to Chriſts inſtitution, our communion with Chriſt is repreſented and ſealed vp vnto vs.

Mat. 26. 26. &c. 1 Cor. 10. 16.

Q. Why is this Sacrament added to Baptiſme?

A. To

A. To shew that they who are borne againe, haue further need of spirituall nourishment. Iohn 13.10.

Q. Why are two signes, Bread and VVine vsed in this Sacrament?

A. Because both these are needfull for our bodily nourishment: so as hereby is shewed, that Christ is full and sufficient nourishment to our soules. Iohn.6.35.

Q. How doth that Bread and Wine which is vsed in the Lords Supper, differ from that which we vse at our ordinarie Tables.

A. Not in substance: but onely in the holy vse of them. 1 Cor.10.16

Q. What doe the Bread and Wine set forth vnto vs?

A. The Body and Blood of Christ. Mat.26.26.

Q. Why is such expresse mention made of the Body and of the Blood of Christ?

A. To shew that Christ not onely made man: but also made a sacrifice Hebr.10.10. Hebr.9.22.

sacrifice for sinne which is giuen vnto vs.

Q. Which are the sacramentall rites of the Lords Supper?

A. They are such as are done partly by the Minister, and partly by the people.

Q. In whose roome standeth the Minister?

2 Cor. 5. 20. A. Euen in the roome of God himselfe.

Q. What are the sacramentall rites on his part?

2 Cor. 11. 23, 24, 25. A. First to blesse the Bread and Wine, then to giue the Bread broken, and the Wine poured out to to the people.

Q. To what end doth the Minister blesse the Bread and Wine?

1 Cor. 10. 16. A. To consecrate, and to set apart thereby those creatures to that spirituall vse.

Q. What Mysterie is implied thereby?

Acts 2. 10. A. God setting of his Sonne apart

apart for our redemption.

Q. What doth the breaking of the Bread, and pouring out of the Wine set foorth vnto vs.

A. The sufferings of Christ, 1 Cor. 11. 26.
euen to ỹ shedding out of his blood.

Q. What mysterie doth the Ministers giuing of the Bread and Wine to the people set forth?

A. Gods giuing of his Sonne Mat 26. 26.
vnto them. &c.

Q. In whose roome stand the people?

A. Euery owne in his own.

Q. What are the Sacramentall rites on the peoples part?

A. Their taking of bread & wine, and eating, and drinking the same.

Q. What mystery doth their taking of the Bread and Wine, and eating and drinking the same set forth?

A. Their applying of Christs bo- Iohn 6. 35.
dy & blood vnto themselues by faith

Q. Who may partake of this Sacrament?

A. They who being baptized, Exod. 12. 48.

are in some measure fit and worthy

Q. Who are to be accounted fit?

1 Cor. 11. 28. A. They who are able to examine themselues, and to giue an account of their faith.

Q. Of what must a man examine himselfe?

Eccl. 5. 1. A. Of foure things especially.
2 Cor. 13. 5. First, Of his Knowledge.
Luke 13. 5. Second, Of his Faith.
Mat. 5. 23, 24. Third, Of his Repentance.
Fourth, Of his Loue.

Q. What knowledge is it that maketh vs fit for the Lords Table?

A. In generall, knowledge of all the fundamentall Principles of Religion. In particular, knowledge of the Doctrine of that Sacrament.

Q. Why is this knowledge necessary?

1 Cor. 11. 29. A. Because without it wee cannot discerne the Lords body: which if we doe not, wee eat and drinke iudgement to our selues.

Q. Why is faith necessary?

[illegible] 6. 53. A. Because Faith is the hand, mouth, and Instrument of the soule, whereby

whereby the Body and Blood of Christ is eat and drunke.

Q. Doe not all that receiue that Bread and Wine, receiue with all the Body and Blood of Christ?

A. No verely: No vnbeleeuer receiueth Christ. 1 Iohn 5.10.

Q. Why is repentance necessary?

A. Because wee come to receiue Christ a sacrifice for sin. But to offer to receiue a sacrifice for sin, without turning from sinne, is to count the blood of the Couenant an vnholy thing. Isa. 1.11. &c. Hebr. 10.10, 29.

Q. What loue is it that is required of those who come to the Lords Table?

A. Both Loue of God, and loue of our brethren.

Q. Why Loue of God?

A. Because the greatest euidence that euer was giuen of Gods Loue is there set before vs. 1 Cor. 10.17.

Q. Why loue of our brethren?

A. Because by partaking of one Bread, we all shew our selues to be one Body.

Q. Who are to bee accounted worthy to come to the Lords Table?

A. They who being fitted (as before is noted) are of good report, & not noted of scandalous crimes.

Q. What is on our parts especially to be done, to obtaine and continue Gods blessing on our Ordinances?

1 Thess. 5. 17. A. We must pray alwayes.

Psalm. 142. 2. Q. What is prayer?

A. A right opening of the desire of the heart.

Q. When doe men open their desire aright?

a Psal. 38. 9. b Iohn 16. 23. c Psal. 62. 8. d Iames 1. 6. e 1 Tim. 2. 2. A. When a they direct it to God, b in the mediation of Christ, c in truth, d faith, e holinesse & love.

Q. What are the parts of Prayer?

f 1 Thes. 5. 17, 18. A. First, Petition, whereby we crave such things as we want. Secondly, Praise, whereby we give thanks for such things as we have.

Mat. 6. 9, 10, &c. Q. What things are we to aske?

A. All things that tend to Gods glorie,

glory, or our owne good, whether temporall or spirituall.

Q. For what things must wee be thankefull?

A. For [f] all things, whether they be [g] publike or [h] priuate, concerning [i] body or [k] soule, our [l] selues or [m] others, either receiued or [n] promised.

f ph.5.20.
g Col. 1.3.6.
h Isa. 38.9.
i Ibid.
k Ps.103.3,&c.
l 1 Tim.1.12.
m 1 Tim. 2.1.
n Hebr.11.13

Q. Haue wee any forme of Prayer prescribed to vs?

A. Yea: a most perfect forme o prescribed be Christ himselfe.

o Ma.6.9.&c.

Q. Rehearse that forme?

A. OVr Father which art in heauen.

1 *Hallowed be thy Name.*

2 *Thy Kingdome come.*

3 *Thy Will be done in earth, as it is in heauen.*

4 *Giue vs this day our daily bread.*

5. *And forgiue vs our trespasses, as wee forgiue them that trespasse against vs*

6 *And lead vs not into temptation: but deliuer vs from euill: for thine is the Kingdome, the power, & the glory,*

for euer and euer, Amen.

Q. What are we to consider in in this Prayer?

A. The substance of it, and the circumstances both going before, and following after it.

Q. What is the circumstance going before it?

A. The Preface in these words, *Our Father which art in Heauen.*

Q. Why is this Preface prefixed before the Prayer?

Eccl. 5. 2. A. To shew that wee must not rashly, but with due preparation go to prayer.

Q. What is it that is heere set downe to prepare vs to prayer?

A. A description of God by his goodnesse and greatnesse.

Q. In what words is his goodnesse noted?

A. In these, *Our Father.*

Q. What doth the consideration of Gods fatherly goodnesse teach vs?

Hebr. 10. 22. A. To come with boldnesse and confidence vnto God.

Q. In

Q. In what words is his greatnesse noted?

A. In these, *which art in heauen.*

Q. What doth the consideration of Gods greatnesse teach vs?

A. To come before God with all reuerence. Psal. 95. 3. 6.

Q. How may the substance of the Lords Prayer be diuided?

A. Into Petition and Prayse.

Q. How many Petitions are there?

A. Sixe: whereof three concern the glory of God, and three our own good.

Q. Which three concerne Gods Glory?

A. The three first, to shew that wee ought to preferre Gods Glory before our owne good.

Q. Which is the first petition?

A. *Hallowed be thy Name.*

Q. What is here desired?

A. That God in all things, at all times, by vs, and all other creatures, may be honoured.

Q. Which is the second petition?

A. *Thy Kingdome come.*

Q. What is here desired?

A. That Gods Church may here increase and prosper till it bee perfected in heauen.

Q. Which is the third petition?

A. *Thy will be done in earth as it is in heauen.*

Q. What is here desired?

A. That the Saints while they liue on earth, may endeuor to yeeld such obedience to God as the saints and Angels in heauen doe.

Q. Which is the fourth petition?

A. *Giue vs this day our daily bread.*

Q. What is here desired?

A. That God would bestow vpon vs al needful temporal blessings

Q. Which is the fifth petition?

A. *Forgiue vs our trespasses, as we forgiue them that trespasse against vs.*

Q. What is here desired?

A. That wee might be fully iustified before God.

Q. Why is this clause (*As wee forgiue them that trespasse against vs*) added?

A. Partly

A. Partly to moue vs to forgiue the wrongs which are offered to vs, and partly to giue assurance of Gods forgiuing vs our sinnes.

Q. How is it a motiue?

A. In that it sheweth that God will not forgiue vs, except we forgiue our neighbour. Mat. 6.14,15.

Q. How is it an assurance?

A. In that our forgiuing of our brother is a fruit comming from Gods forgiuing of vs.

Q. Which is the sixt petition?

A. *Lead vs not into temptation, but deliuer vs from euill.*

Q. What is here desired?

A. Power against sinne for the time to come.

Q. Why is this clause (*But deliuer vs from euill*) added?

A. To shew there is hope of recouerie, though we be ouertaken with a temptation.

Q. Why is the plurall number vsed in all the petitions which wee make for our selues: as, *Giue vs, forgiue vs, deliuer vs?*

A. To

A. To shew that in our prayer wee must bee mindfull of our brethren, and be ready to aske for them all those things which we aske for our selues.

Q. In which words is the forme of prayse set downe?

A. In these, *For thine is the Kingdome, the power, and the glory, for euer and euer, Amen.*

Q. what then is praise?

A. To acknowledge that to bee Gods, which is indeed his, and that to be done by him, which is indeed done by him,

Q. Why is this forme of prayse added as a reason to the petitions?

A. To shew that our praysing of God is a great motiue to enforce our Petition to God.

Q. What particular reason doth the acknowledgement of Gods Kingdome impart?

A. His willingnesse to heare.

Q. What is the acknowledgement of his Power?

A. His ableness to helpe.

Q. What

Q. What the acknowledgement of his Glory.

A. The end of his hearing and helping.

Q. Why is this clause (*for ever*) added?

A. To shew the immutability and perpetuity of the things which appertaine to God.

Q. What is the circumstance following this forme of prayer?

A. A confirmation of all, in this word, *Amen*.

Q. Why is it added?

A. To shew that we must not abruptly breake off prayer, but well weigh what we haue mentioned in prayer. Dan. 9. 19.

Q. What doth this word (*Amen*) import?

A. First, [a] An assent to all that hath beene before mentioned. Second, [b] An earnest desire therof. Third, [c] Faith in obtaining our desire. [a] Deut. 27. 15, &c. [b] Ier. 28. 6. [c] 1 Cor. 14. 16

Q. What is the estate of the faithfull after death?

A. Their

a 1 Theſ. 4. 14, 15.
b Luk. 16. 22. and 23. 43.
c 1 Theſ. 4. 16, 17.

A. Their [a] bodies ſléep, expecting the reſurrection to life, and [b] their ſoules goe immediatly to heauen, [c] where at the laſt Iudgement their bodies ſhall bee vnited to their ſoules, and both enioy euerlaſting happineſſe.

Q. Can that glorious eſtate, which is in heauen reſerued for the Saints, be expreſſed?

2 Cor. 12. 4.

A. Not possibly: When S. Paul had but a glimps thereof shewed vnto him, hée heard vnutterable words which it is not possible for a man to vtter.

Q. What is the eſtate of the wicked after death.

d Pſ. 49. 14.
e Luk. 16. 23.
f Iohn 5. 29. Mat. 13. 41. 42.

A. [d] Their bodies are held with the chains of death against the great day of iudgement, and [e] their ſoules paſſe immediatly into hell torments, and [f] at the generall reſurrection their bodies and ſoules ſhall be ioyned together againe, and both caſt into hell torment, which is eaſeleſſe and endleſſe.

FINIS.

A Prayer drawne out of all the Principles contained in *this Catechisme.*

BLessed be thy Name, O heauenly Father, who hast beene pleased to vouchsafe vnto vs the bright light of thy Word, whereby we attaine to the knowledge of thee and of our selues: By it are we taught that thou art the only true God, one in Essence, but distinguished into three persons, Father, Sonne, and Holy Spirit: which mystery never was, nor can be applied to any false god. Thou art of infinite perfection, eternall without beginning, filling all places, knowing all things, searching the hearts, and trying the reines of men, all-sufficient in thy selfe, almighty, able to doe what thou wilt, not subiect to any change, a God most pure, wise, iust, faithfull, and mercifull: who from all eternity hast ordained all things according to thine own will: and in the beginning of time, didst

of

of nothing by thy Word made all things very good, and euer since by thy wise Prouidence hast vpheld all things, and disposed them to thine owne glory, and thy children good. O graunt, that by this knowledge of thee, we may learne to esteeme and respect thee as the onely true God: which wee are bound vnto because wee are thy creatures, the workes of thine hands, whom thou didst at first make in a most happy estate, euen after thine owne Image, in perfect knowledge & true holinesse and righteousnesse, engrauing in mans heart thy whole Law, that perfect platforme of holinesse and righteousnesse, and giuing him power perfectly to fulfill the same. But wretched man not considering as he ought that goodnesse done to him, transgressed the charge that thou gauest him, and by sinne hath made himselfe a most miserable wretch. For being depriued of that grace which then shewedst him hee is altogether drenched in sinne

and

and polluted therewith. All mankind is nowe conceiued and borne in sinne. From that originall corruption many bitter fruits in euill thoughts, words, and deeds daily do proceed. Yea, of so peruerse a disposition we are, as we omit the good we should doe, and commit the euill we should not doe, and very sinfully performe all the good things that we take in hand, whereby we haue pulled vpon our selues thy curse, which causeth all miseries in this life, and in the end death and eternall torment in hell: from which misery we are no way able to helpe our selues, being dead in sinne, vassals of Satan, and in the most wofull plight that possibly can be. But thy endlesse mercy hath afforded vnto vs a Sauiour to deliuer vs out of this endlesse miserie, euen thine owne Sonne Iesus Christ, who being true God, was made flesh, and by the vnion of his two Natures in one Person, became a sufficient Sauiour: for he being

true

true man, was subiect to death, so as by the same nature which had sinned, was a satisfaction made for sinne: and being true God, hée supported his manhood with infinite power to beare that infinite burden for sin, which was layed on him as a surety for vs sinners, and his satisfaction was of infinite value to turne away thy wrath, and to procure thy fauour: yea, for our greater good, he became our Prophet to reueale thy will vnto vs, and to write it in our hearts: our King, to protect and prouide for vs, and to destroy all our enemies: and our Priest, to make satisfaction and intercession for vs: which intercession after that hée rose from death, and ascended into heauen, he continueth to make at thy right hand. All these things we stedfastly beléeue: and in this faith approach to the throne of thy grace, humbly and earnestly entreating thée to accept of vs in this Sonne of thy loue, to forgiue vs all our sinnes, and to sanctifie vs throughout

throughout, that our minds may bée enlightned with a saving knowledge of the mysteries of godlinesse, and that also true repentance may bee wrought in vs: for which purpose, we beseech thee to giue vs a sight and sense of our spirituall misery, and godly sorrow for the same: but withall, worke in vs faith in the pardon of sin, that thus we daily mortifie our corruptions, and liue in true holinesse and righteousnesse. For the working and encreasing of these and all other needfull graces in vs, it hath pleased thée to sanctifie the ministery of thy Word, and administration of thy Sacraments: Now therefore, holy father, we beseech thée to continue among vs these thy holy Ordinances, and to giue vs grace to make a right vse of the same: Grant that we giuing diligent héed to thy Word, may mixe faith with our hearing, by beleeuing it as truth, and applying it as a truth, which concernes our selues in particular. And for the strengthening of our faith & renewing of our repentance: grant that we oft call to mind thy Couenant sealed to vs by Baptisme in our infancie, and the promise there made to thée

on our parts: and withall take such occasions as are offered vnto vs of partaking of the Body and Blood of Iesus Christ at the Table of the Lord, comming preparedly thereunto by examining of our selues, and that especially about our knowledge, faith, repentance, and loue. Now prayer being a further meanes to obtaine thy blessings on these thine Ordinances, and on euery good thing that we take in hand, giue vnto vs, we beseech thee, the spirit of supplication: assist and direct vs therin by thy spirit, that we may poure forth our soules before thée after a right manner, euen in the mediation of Christ, in truth, faith, holinesse and loue, and in all things giue thankes vnto thée, euen for publike and priuat blessings, concerning body or soule, our selues or others, whether receiued or promised, as now from our hearts wée doe. Finally, we beseech thée, O Lord our God, of thy free grace to grant, that when our soules and bodies do depart one from the other, our soules may be taken to glory in heauen, and our bodies quietly sleepe till the day of Resurrection, and then the body being

being raised from death, both body and soule, may againe bee united, and enioy everlasting happines, and that for Jesus Christ his sake, in whose Name we beg these and all other needfull blessings euen in that perfect platforme of prayer which hee himselfe hath prescribed vnto vs, saying, Our Father, &c.

A Morning Prayer for a Familie.

O Eternall God, Father of our Lord and Sauiour Jesus Christ, and in him our most louing and gracious father, we thy poore seruants acknowledge that from thee we first receiued our being, and euery good thing wee inioy, and that by thee the same is continued and preserued vnto vs: by thy good prouidence is this day renewed vnto vs, and we kept safe vnto it: wherefore, desirous to performe our duty vnto thee, & to receiue a blessing from thee (without which we cannot prosper in any thing that we take in hand) we doe here humble our selues before the glorious throne of thy grace, to offer vp

vnto thee our morning sacrifice of prayer and thankes-giuing. We know that our sinnes haue made vs odious in thy sight, vnworthy of all thy blessings, and liable to all the Iudgements denounced in thy Word: they are for number innumerable, for we haue committed more sinnes, then wee haue lined moments: all our thoughts, words, and actions haue been sinfull, euen the best things which we doe are defiled with that sincke of naturall corruption which is in vs, & by our careleſſe manner of performing them, euery sinne is in the nature of it infinitely heynous, because it is committed against thee, a God of infinite Maiestie: but our sinnes are so much the more heynous, because they haue been committed against our knowledge and conscience, yea and against those manifold meanes, which thou in mercy hast afforded, to keepe vs from sin: we haue long inioyed the Ministry of thy Word, but haue little profited thereby: thou hast accompanied the same with many sweet blessings, all which we haue abused: like a carefull Father thou hast tenderly corrected vs; yet wee haue not

not bẽn bettered therby, but carried our
selues stubbornely against thee. We are
very prone to yeeld to al the corrupt sug-
gestions of our flesh, and to the euil temp-
tations of the Diuell: and wee are to
much delighted with the wicked customs
and fashions of this world, but exceeding
dull and vntoward we are to all holy ex-
ercises, and to euery good thing. When
we enter into an examination of our spi-
ritual estate, we can find in our selues no-
thing but matter of horror, and of de-
spaire: we doe therefore, as we haue iust
cause, vtterly deny our selues, & renounce
all confidence in our selues, we fly to thy
Mercy-seat for mercy and pardon, and
that in the Name of thy dear Son Christ
Iesus, who came to saue sinners, & who
by the sacrifice of himselfe hath made a
perfect satisfaction vnto thine infinit Iu-
stice, for all our sins. Enter not therefore
into Iudgement with thy seruants (O
Lord) but accept of that al-sufficient sa-
crifice of Christ for vs: and be pleased, we
most humbly beseech thee, to remoue the
guilt and punishment of all our sins, that
they may neuer rise vp in Iudgement

against vs, to deprive vs of thy favour and blessing, or to provoke thy wrath and vengeãce against vs in this world, or in the world to come. And we doe also earnestly intreat thee for Christs sake to subdue in vs al our corruptions, that they may not beare such sway in vs as they haue done heretofore: make vs wise and watchfull ouer our selues, that we may auoid as all sins, so all occasions and provocations, whereby we may be led into euill: and make vs conscionable in practising all good duties which wee are bound to doe, & in vsing all good meanes whereby we may be kept in compasse of our duty. O Lord let thy good spirit alwaies abide in vs, to assure vs of thy loue to vs, and to renew vs daily more and more according to thine own most glorious Image. We beseech thee to enlighten our darke vnderstandings, to rectifie our peruerse wils, to mollifie our hard hearts, to quicken our dull affections, to reforme all our outward parts, so as wee may serue thee in true holinesse and righteousnesse all the dayes of our life.

Make vs iust, faithfull, and true in all our

our actions and words: make vs pitifull and mercifull to such as stand in need of our helpe, and that according to their necessity and our abilitie: and grant that by our humble, modest, gentle carriage of our selues towards all men, wee may adorne our Christian profession.

And as by thy Word thou hast warranted the particular places wherin thou hast set vs, and prescribed the duties which therin thou expectest of vs, giue vs grace both to take notice of those duties, & also conscionably to performe them, that we may neither be idle nor till occupyed, but diligent and faithfull in doing that work which thou hast appointed vnto vs.

Thus heauenly Father, we commend our selues, soules, and bodies to thy blessing. Blesse vs we beseech thee in our callings, direct thou the work of our hands, and prosper them vnto vs. Sanctifie also all thy good creatures which thou affordest vnto our vse. And with vs we humbly beseech thee to blesse also thy whole Church, and particularly the Nation wherin we liue: continue in it the light of thy Gospel and giue a free passage thereunto: Touch-

safe vnto it all needfull prosperitie: In
speciall, we pray thee to blesse our royall
Soueraigne King Charles and his go-
uernment, and long to preserue his life,
health, and raigne. Blesse we beseech thee,
all our Magistrates and Ministers of thy
holy Word, and succour all the afflicted
members of Christ Iesus. Do good to all
our kinred, alliance, friends, acquaintance
and neighbours: linke all of vs together
by the bond of thy holy Spirit, who are
knit by any outward bond: that thus we
may haue iust cause to reioyce one in ano-
ther, and to blesse the one for another. Let
thy blessing remaine on all Christian Fa-
milies which call vpon thy Name, e par-
ticularly vpon this our Family: grant
that wee may make our house to be thy
Church, by performing an holy worship
vnto thee, that so thy gracious Presence
may be euer among vs; and because thy
promises doe belong to vs and our chil-
dren, we pray thee to blesse our Issue with
all needfull blessings: worke in vs a reli-
gious care, well to traine them vp, e giue
thou a blessing to all the meanes that are
vsed for their good education, that they be-

ing

ing taught by vs to feare thee, may teach their children also so to doe, and thus thy feare be continued among our posteritie from generation to generation. O Lord our God, we know that the good things we want, and the dangers whereunto we are subiect, are many more then we can thinke of, yet are they all well knowne vnto thee; we do therfore intreat thee to bestow vpon vs what good things soeuer thou seest to be needfull vnto vs, and preserue vs from all those euils which thou seest vs subiect vnto.

According to our bounden duty we doe also offer vp our sacrifice of prayse vnto thy Diuine Majesty, in the mediation of Christ: blessing thee first of all aboue all, for those blessings which are proper to thine Elect: as are our redemption by Christ, our reconciliation with thee, our adoption to be thy children, our iustification, and sanctification, and hope of eternall life, together with all the good graces which by thy good Spirit thou hast wrought in vs. We thanke thee also for all the meanes of our saluation, and for all the meanes of preseruing our tempo-

rall

rall life. In particular, we thank thée for the last nights quiet rest, & for bringing vs safely to the beginning of this day. Neither are we vnmindfull of thy generall blessings vpon thy whole Church, vpon this Land and Kingdom, vpon our house and familie, and vpon all that any way belong vnto vs. We acknowledge thee (O Lord) to be the Authour and Giuer of all things; and accordingly we giue the prayse of all vnto thée.

Accept (we beseech thée) this our bounden dutie, pardon all defects and imperfections thereof, for thy Sonne and our Saviour Iesus Christs sake: In whose Name wee conclude our prayers with that perfect forme of prayer which hee hath taught vs, saying, Our Father, &c.

Euening Prayer for a Family.

MErcifull Father, Lord of Heauen and earth, by thy good prouidence haue we béene safely kept this day, and al the daies of our life heretofore. Many are the blessings which thorowout the whole

whole course of our life wee haue receiued from thee. It hath pleased thee to afford vs sufficient meanes for the preseruation of our life, health, & estate in this world, and also to helpe forward the eternall saluation of our soules: In the name of Iesus Christ we praise thy holy name for them all. And now being about to go to our rest for this night, wee commend our selues, soules, bodie, goods, & all that belong to vs, to thy safe keeping. O Lord accept vs in thy beloued Son, and be reconciled vnto vs, pardon we beseech thee all the sins which this day, or at any time heretofore wee haue committed against thee: grant that we may put off the old man, with all the corrupt lusts thereof, and that the nearer we approach vnto our dissolution, and the glorious appearing of Christ vnto iudgemẽt, the better we may be prepared thereunto. For this end increase (wee most humbly and earnestly pray thee) our knowledge of thy holy will, strengthen our faith in thy gracious promises, establish our hope of eternall life, worke in our hearts such a sweet sence of thy loue to vs, as therby we may be prouoked to

to loue thee againe; and in and for thee to loue our brethren, yea euen our enemies. Giue vs grace daily to renew our repentance, and to bring forth fruits meet for repentance. Continue in vs a true feare of thy great Name, which may keepe vs from sinning against thee, and an holy zeale of thy glory, which may stir vs vp to honour thee. Season all other graces with honesty, & sincerity of heart, wherewith thou (O Lord, the searcher of hearts) art much delighted. So frame the disposition of our minds and hearts, as wee may wholly resigne our selues to thy guiding prouidence, and remain contented in our seuerall places, patient vnder all crosses, thankfull for all blessings, and constant in our Christian course, till we come to receiue the Crown of Glory, promised by thy Diuine Maiesty to all that ouercome. In particular, we beseech thee to blesse vs this night, and to take vs into thy safe protection. O our God, who neither slumbrest nor sleepest, watch ouer vs whether we wake or sleep: keepe vs, and all that belong vnto vs, safe from all dangers, especially keepe our persons safe;

safe from al the assaults of Satan, that he get no aduantage against vs. Giue vs, we pray thee, such quiet & moderate rest, as our bodies may be refreshed thereby, and we the better enabled to doe that worke which thou appointest vnto vs in our seuerall places. O Lord heare & grant vnto vs all needfull good things for Christ Iesus sake: In whose Name and words we further call vpon thee, saying, Our Father which art in heauen, &c.

Grace before meat.

HEauenly Father, we beseech thee to forgiue vs all our sins, to accept of vs in Iesus Christ, to sanctifie vs to thine owne seruice, & to the mutuall good one of another. Lord bleese to our vse thy good creatures: grant that wee may receiue them thankfully, and vse them soberly, to thy Glory, and our owne comfort, through Iesus Christ our Lord, Amen.

Another before meate.

TRue it is, O Lord, that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God;

God; let such a word therefore proceed out of thy mouth, as may turn our food into wholesome and good nourishment: and withall, giue vs grace to spend y strength we receiue from thy creatures in a conscionable performance of the duties of our calling, to the glory of thy name, and to our owne and others good, for Christ Jesus sake, Amen.

Another before meate.

WE acknowledge O Lord, that by our sinnes wee haue iustly brought a curse vpon our persons, and vpon thy creatures which we vse: But we beseech thée to pardon our sins, and to take that curse away: and doe thou giue such a blessing to our food and fellowship, as thou maiest reape glory and we refreshing thereby, through Jesus Christ our Lord, Amen.

Grace after meate.

WE giue thée humble and hearty thankes most mercifull father for our comfortable refreshing at this time, and for our continual preseruation:

but

but especially for Christ Jesus, for thy loue to vs in him, and for all the fruits thereof. Now Lord continue to blesse vs, thy whole Church, our King, Queen and Realmes: grant vs peace and truth in Christ our Lord, Amen.

Another after meate.

BLessed be thy name, O blessed Lord God, as for all these blessings wherwith in any kind thou hast blessed vs, so in particular for thy blessing vpon those creatures wherewith we are now in our bodies refreshed: make vs so to feele the sweetnesse of thy blessings on our soules, that for them also we may euer blesse thée in Jesus Christ, Amen.

Another after meate.

IT pleaseth thée, heauenly father, euery day to giue vnto vs many euidences of thy fatherly Prouidence and goodnesse, which with all humble thankefulnes wée do acknowledge, and praise thy name for them all, and in particular for the comfortable vse of thy creatures which wee haue now receiued. Be thou euer good to vs, and make vs euer gratefull to thée in Jesus Christ, Amen,

FINIS.